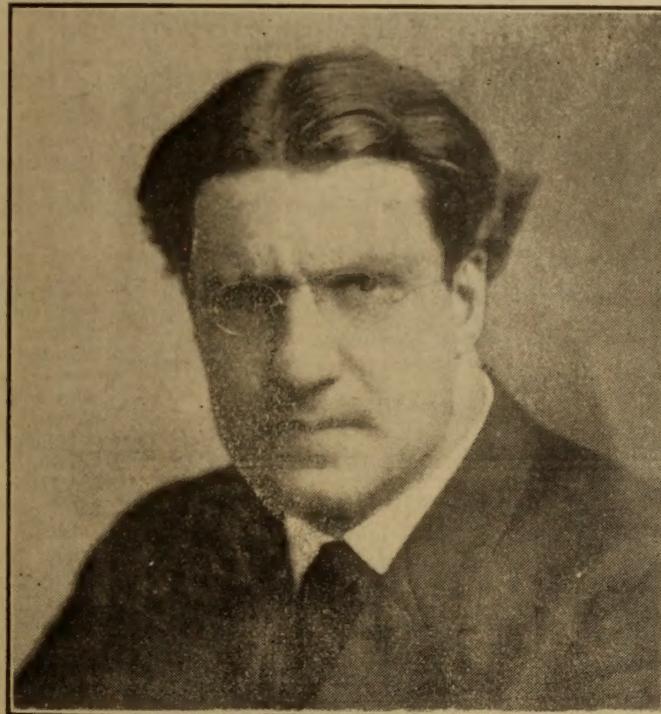


# The YOUNG ZIONIST

No. 1

TORONTO, MARCH, 1916

Price 5c



DR. STEPHEN WISE  
who lectured together with Dr. Leon Zolotkoff at Loew's  
Winter Garden, recently.

*Complimentary*

## THE YOUNG ZIONIST

Published during the first week of every month by the following clubs:

Queen Esther Cadet Club.  
Rothschild Club.  
The Herzl Zion Club.

Officers of the organization:  
President—S. Eisen.  
Vice-President—A. Solomon.  
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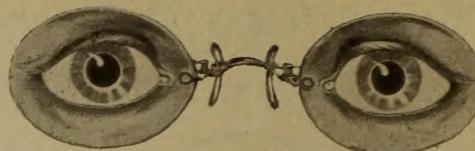
### The Lecture of Dr. Stephen Wise and Dr. Leon Zolotkoff

The Zionist organization in Toronto, as well as in every city where the Jewish people thrive, is undoubtedly the leading and guiding spirit of intelligent and conscientious Jewry. Sufficient proof is the fact that every affair undertaken by Zionist organizations is invariably a success, if only properly carried out by the workers for our ideal cause. The fine success scored by the ladies' societies of the Zionist movement in their recent Bazaar was followed by a still finer and more successful event at Loew's Winter Garden Theatre on Tuesday, 29th ultimo.

A large and appreciative audience attended the event, held under the auspices of our Zionist Council, and undoubtedly the two speakers of the evening were the cause of the splendid attendance.

Dr. Stephen Wise, who is well enough known, not only among his own people, but his lectures are attractive to our Christian friends all over America, and for this reason there was quite a number of Gentiles in attendance to listen and learn. Dr. Leon Zolotkoff spoke in Yiddish on Zionism and could not fail to impress the large proportion of visitors, who understood him very well and enjoyed a pleasant intellectual treat from him as well as from Dr. Stephen Wise. Both lectures were in their ways beyond criticism. It was only deplorable that Dr. Wise could not remain somewhat longer and bring out stronger still, the urgent necessity to support the Palestinian institutions that are in great danger of destruction. The worthy Dr. Wise's expressions of loyalty and perfect trust and confidence in Great Britain to protect the weak nations after the war, as well as she did before, was shared unanimously by all who appreciate the difference between British fair-play and German Kaiserism. Truly did the worthy Dr. Wise express the opinion that the people of Israel had so much trust in British good-will to us that the Jewish people would stake their all on Britain's sense of right and never falter, and rest assured that justice would be done.

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In Dr. Zolotkoff's lecture there was a superb taste, a splendor that could scarcely be expressed in any other language but Yiddish. The speaker held his audience spellbound by his comprehensive and witty, yet serious, flow that brought out the many and various hopes and ideas of an old and wise people, striving to return to a normal state like unto all the other nations.

At the conclusion of both lectures, a collection was taken up for the Palestine Emergency Fund to support the Zionist schools, colleges and colonies built up during the last quarter of a century, which institutions were now threatened with destruction, due to war. The collection yielded a very substantial amount. The exact figures are not available until all moneys will be gathered in.

The Zionist Council once more has to be congratulated for its good and unfailing work for the cause and the workers who gave up much of their time for this kind of work must indeed be given due credit for what they have done, and do not intend to stop there, by any means.

How can we help but finally succeed in our object when unselfish denial and willingness to sacrifice time and labor is so common an occurrence among the Zionists of Toronto?

A. KAMINSKY.

### The Zionist Program

The Zionists of the world aim to obtain for the Jewish people a legally secured, publicly recognized home in Palestine. As the best means of attaining their object, the Zionists have adopted the following program:

1. To promote settlement in Palestine of Jewish agriculturists, handcraftsmen, industrialists and men following professions, who are encouraged to immigrate into the Holy Land from Eastern Europe, where they are suffering terrible persecution.
2. To centralize the Jewish people by means of general institutions agreeable to the laws of the land.
3. To strengthen Jewish sentiment and national self-consciousness.
4. To obtain the sanction of government necessary for carrying out the object of Zionism.

### Ladies' Column

Conducted by Mrs. Selick

Under the auspices of the ladies of the Zionist movement, including the Daughters of Zion, the B'Noth Zion Kadimah, the Herzl girls, the De Sola girls and the B'Noth Zion Juniors, a magnificent bazaar was held on February 16th and 17th in the assembly hall of the Zionist Institute.

The hall was decorated most elaborately with British and Zionist flags and the booths were prettily draped in Zionist colors.

The various lady members of the different organizations who were in charge of the booths appeared very charming in their dainty attires of white aprons and caps in the Zionist colors.

The Bazaar was opened by our Alderman, Louis M. Singer.

The proceeds of the Bazaar amounted to \$500.00, which was contributed to the Palestine Emergency Fund, and is, by the way, the largest contribution to the fund so far.

The B'Noth Zion Juniors, who have been so greatly successful in the undertakings for the Zionist cause, are contemplating a change of their name.

A prize will be awarded to the person who will send in a name that should be chosen.

Names should be sent to the Zionist Institute for the B'Noth Zion Juniors not later than March 25th instant.

The Jewish Ladies' organizations for relief work in this city are holding a benefit affair at Loew's Winter Garden, Wednesday, March 22, 1916. It is hoped that everyone will patronize this affair and thus help in the relief work for our own city.

Compliments

of

**M. Gelber**

## THE YOUNG ZIONIST

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A. KAMINSKY, Esq.

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206 Beverley St., Toronto, Canada

## EDITORIAL

Threatening and gloomy skies, blanketed by dark gray clouds, foreshadowing the disruption of the elements of nature, perhaps as a vain and mighty protest against the useless and cruel strife of man, witness the birth of "The Young Zionist."

The world is in turmoil. Nations rise to smite nations, and the ensuing struggle stuns, stupefies, and unnerves the grief-stricken onlooker. Life becomes a mere platform, and man a poor actor that struts and frets his hour upon the stage, and then is heard no more.

And yet, our routine work must continue, day in and day out. Our attempts to restore normal conditions must be doubled, and our efforts to bring nearer the accomplishment of a life's ideal, must increase tenfold.

To create a Jewish State, and thus forever remove the possibility of a repetition of the suffering our people are enduring in Europe, should be our only ideal in life, and to this "The Young Zionist" pledges its sympathies and its labor.

"The Young Zionist" will at all times work to strengthen the unity of the old and young, the men and women Zionists. "The Young Zionist" will be open to all criticisms and opinions that will tend to improve the movement. It shall strive to propagate Zionism, and to increase the number of active members. It shall strive to reach the masses of the people, and to attract them to Zionism. The old are, as a rule, inclined to reading, observing and thinking, while the younger generation is interested in games and sports. "The Young Zionist" will do its utmost to supply matter for thought to the seniors, and encouragement to the youth in sports of all sorts, for the development of a physically and morally fit body of men and women, to be the stimulating pride of the Jewish people.

## Editor "Young Zionist."

Dear Sir:

With your kind permission, I wish to point out wherein the Zionist Council, representing the movement of the largest Province of this wide Dominion, has failed in a great and pressing duty. It is true that every human being is the architect of his own future, but in order for the young generation to better weave the threads of its future, more suitable environment is necessary and greater encouragement is required.

The senior Zionists have totally neglected the younger societies. They have not rendered the juniors any assistance whatever and they have never taken the trouble of teaching the youth, Zionism in all its phases, so as to develop the young into intelligent and conscientious workers for the movement.

The Zionists ought to go to some expense and trouble to secure men, who should be ready and willing to deliver brief and instructive talks to the young societies. The Zionist Council did appoint a special committee to look after and encourage the junior clubs, but as the Council knows full well, this committee has not carried out the work assigned to it.

The education of the youth in the principles of our great national movement is of utmost importance. Those who will soon take up the flag of our people must be better prepared for the work. The movement is so immense in its scope that the Zionists of this city can scarcely afford to be short-sighted and to undertake affairs for the purpose of raising funds only. In the long run the preparedness of the youth to continue the work will be of great moment to our people and the responsibility for the lack of preparedness will belong to the senior Zionists.

I do not wish to criticize the Council too sharply, for I realize that the Council has an enormous amount of work to perform. The Council has undoubtedly done very much for the movement and holds a respectable position of influence among the Zionist cities of America. I do not wish to be disrespectful to the older Zionists in my criticism, but I felt it was up to someone to remind the Zionists in charge in this city, and I sincerely hope that my suggestion will be received and acted upon in the same open spirit in which it is made.

Thanking you most heartily for your kindness, I am, sir, yours truly, with Zion greetings,

A. SHATZ.

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## Thoughts of Summer

When the days begin to lengthen,  
And the air is cold and clear,  
And the sun's caress, at noonday,  
Gives the hint that Spring is near,  
It's the time, my friends, to figure,  
On a baseball suit and hat,  
And to think to last year's pleasure  
With the umpire and the bat.

—KAY.

## Compliments of

B. STONE

## An Agent

(A Translation from "Sholem Aleichem")  
by I. Goldstick, M.A.

Thanks and praise to heaven, I have now a respectable and dignified livelihood in my hand; I am an agent for Yiddish periodicals, books and newspapers. A pack of prospectuses and receipt-books has been sent to me by several newspaper offices. The prospectuses are circulating admirably well, and are read with pleasure. I am disposing of the receipts satisfactorily, too; and then, I get a handsome commission. I tell you, it's enough to provide one with a comfortable maintenance. To be sure, one cannot buy estates on it, but a piece of bread one can earn with honor.

There is one annoyance with the newspaper offices, to one they forward to another they don't forward the paper. One gets two copies, another does not even get half a copy. "In what respect am I worse than he? Am I not of as good a family as he?" Thus complains my subscriber, and he is in the right. I send my complaint to the office and they answer: "Money!" I set about collecting money. "Already? But you are impatient! Let me first see what manner of paper it is." Another one complains thus: "It's not the thing. What you want is more of feuilletons." Still another: "Your paper is literally overladen with feuilletons. To what end are all your feuilletons? Tell them to give more pace to Politike (politics)." "That's all very well," I tell him, "noo and what about some money?" "Money? Wherefore this haste?" In truth, I tell you, things are not well.

\* \* \*

Accursed be the day on which I was born! Wherefore would I meddle with it? There are papers for you, indeed! There are the quarterly subscribers with the premium, and there are the half-yearly subscribers without the premium, and then there are the paper offices everlastingly clamoring "Money!" I am fairly at my wits' end! And it's all about the premium. The premium, I tell you, will be my grave.

God has sent me a subscriber. At first he did not know what manner of thing that premium was, but in the end, I made clear to him the significance of the premium, shewing him that the premium by itself could not be bought for all the treasures on earth, but that together with the paper it cost only a third of its price. He ruminated over it a while and then paid his subscription, admonishing me a dozen times: "Now, remember, I am ordering the paper for the sake of the premium, for the sake of the premium only!"

On the following morning, as I still lay in bed, I hear someone rapping. I run down the stairs bare-footed. "Who is there?" "It is I." "Who are you?" "It's about the premium." "So soon? Have patience for a few days." A few days later he is at my door again: "I say, what about that premium?" After much persuasion he granted me three weeks' respite. Just think of it, three times three weeks have run by—and still there is no premium. And the young

man visits me twice a day, in the morning and in the evening. He plagues me, he harasses me. He smokes every cigarette I have. It does his cough good, he says. Lately he has been at me so savagely, that I flung his money back at his face—an end to premiums! But he would not take his money back. He gave me his word of honor he would not mention the premium any more. "Is that agreed?" "Agreed!" "Your honor?" "My honor!"

\* \* \*

Hush! Someone is climbing up my stairs. Who can it be, so early? Woe and alas, I dread it is the young man of the premium. Yes, it is he, it is he. I knew him by his panting. It is he! I will not endure it! I will drown myself!

## Stimulus

(Article to Inspire)  
by Edie M. Crangle

We need tact in our work—more of it. When we possess it in the right degree we will find new fields, new possibilities opening up to us.

Tact creates new possibilities that enable us to break the fetters of the old.

The best lubricant for a business is tact combined with good nature.

House builders do their work by laying bricks, not by throwing them.

Business builders accomplish their objects by intelligent manipulation and tact—not by haphazard methods.

Opposition cannot always be overcome by force—nor is any great or lasting good accomplished by throwing mud.

Tact will accomplish what force and reviling fail to do.

### Don't be a Jelly-Fish.

That "don't" should be written in capitals—in red letters—if it will make it any more emphatic.

From remarks that are heard at various times, it is to be feared that some of us are inclined to mistake our wish-bones for our back-bones—many have certainly failed to distinguish where one has left off and the other began.

We must make the distinction clearer in the future.

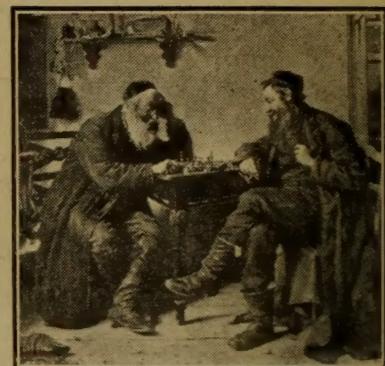
We are all familiar with that old saying, that a poor workman complains most of his tools, and we are not entirely unfamiliar with the suggestion that a poor salesman finds fault with his goods.

The difference between trying and complaining is usually the difference between success and failure, and is but another way of saying that if the time spent on fault-finding were given over to vigorous effort, our ability would increase correspondingly. That spirit of "I can't" would become the "I can" spirit.

The Jelly-Fish has no back-bone, direction or desire—it is only a quivering, slippery mass.

Do not leave yourself to the mercy of every wind and tide that blows and flows.

### Don't be a Jelly-Fish.



A Game of Chess

## Impressions

A. Kaminsky

One often begins to wonder at, and admire the different phases of life represented at the Zionist Buiulding. Coming and going, are the oldest and youngest of both sexes. Now one sees the gray bearded patriarch of our ancient people, stately and proud in appearance, full of religious zeal and wisdom that may almost be read on the wrinkled brow, and alongside of him, is a youthful figure of a bright-faced boy, full of enthusiasm, and eager to learn and become a wise and respected citizen of the community.

Often may one notice these two extreme representatives of Israel, sitting at a circular table, engaged in a strategic encounter over an old chess board. Watch the veteran of a thousand chess games, raise his hand, and with a steady, measured and self-important gesture, advance his figure to the front, and then lean back in his seat, to light a pipe with quiet self-assurance, simultaneously casting a glance of proud defiance across the table, while the boyish, eager face is straining to penetrate the mystery of his opponent's scheme, and slowly hesitating with an uncertain fear of impending disaster, he moves up his little pawn at the same time casting a searching glance at the wrinkles opposite, in the hope of reading or grasping some hint of a deeply considered and well prepared plan to overwhelm his little chess army.

In the nearby room, perhaps election of officers is taking place. Anxiety and disappointment may be observed beside faces full of hope and satisfaction at victory, resulting in a keen throbbing of gladness, and encouragement to new activity, new deeds and accomplishments.

The many different societies and their affairs, bring out emotions as numerous as are the visitors to the building, as different as are the periods of growth, the experience, characters and ambitions of the large number of individuals.

And the building is full of life of all sorts, but the good sorts, only, such as ultimately develop the honest, active, genial and sociable gentleman, who is

ften a leader, but at any rate, always a welcome and useful asset to a thrifty community.

## The Jews in Canada after the War

J. J. Glass

The present Jewish condition has no parallel. Undoubtedly, many European peoples are suffering greatly through the present upheaval, but the plight of the Jews there, is more than equal to the worst cases. This is an undisputed fact. How will this economic crisis, therefore, affect the Jews in the present European warring countries? In Russia and Poland their future is clouded indeed, especially in the latter. Here their occupations, which were mainly industrial, have been almost entirely destroyed and the surviving refugees are wandering about all over Russia or are wailing over their have been homes: the result of a life-long toil.

What will become of these people after the present struggle subsides? Will they be encouraged and assisted in their efforts to re-establish themselves, or will they have to shift alone and unaided and get along as well as they can? The latter case is probably nearer the truth. There are many reasons for supporting such a view. In the first place, the governments of all the present combatant countries will become more or less socialistic, i.e., they will nationalize the most important industries in order to prevent unfriendly countries from gaining control of them. In Russia this will be an easy affair, for the bulk of the population is submissive, and not industrial. The Jewish manufacturers, therefore, will not be assisted, and will be unable to re-establish their businesses, and their only alternative to starvation, will be emigration. Canada and our neighboring country, will undoubtedly furnish the new homes.

The effect of these future environments over them, will largely depend upon the preparations made by ourselves beforehand, to receive them. The greatest number of our coming immigrants will possess great ability. But being handicapped by ignorance of the vernacular and new institutions, they will be unable to utilize that advantage. The future of Judaism on this continent, therefore, mostly depends on the treatment they will receive at our hands. The older persons, of course, will be men of crystallized ideas and will change very little. The youngsters and new generation, on the other hand, will be greatly subject to the influence of the country, and the quality of these future citizens will depend largely on the attention we shall pay to them. It will be our duty to introduce these men and women, and especially the boys and girls, into the life of their newly adopted country. We must undertake the responsibility of leading the children of those unfortunate ones on the path of rectitude, to mould them into such Jews and citizens who will prove to be a credit to their race and Canada.

How can we accomplish this end? It may be a little early as yet to determine upon a definite line of action, but a few suggestions, nevertheless, will not be out of place. An organization similar to the Y.M.C.A. could be established in each

of the leading cities of Canada. Publication houses and book rooms, might be founded with little difficulty, if the support of the leading Jews in Canada were secured. The influence such Book Rooms exert, cannot be over-estimated. Any one acquainted with the Methodist Book Room, or some other one, will possess sufficient convincing evidence to support such a view. It is unnecessary and undesirable to become dogmatic by stating what should, and what should not be done. The writer only hopes that this article will attract the reader's attention to certain post bellum developments in Canada, which will be of special interest to the present Jewish citizens. It is also to be hoped that the Jewish young men will not only begin to ponder over this problem, but that an organization will be formed to consider this urgent question, and that instead of the futile talk which characterizes many somewhat akin bodies, it will act with energy and determination.

## Success

P. Phillips

The great problem of the age is, what shall I be? Thousands of young men are perplexed and worried over this question. What am I fitted for? How many poor physicians there are who would have made masterly and successful mechanics? How many wretched merchants who would have made noble, athletic farmers? How many pettifogging and parchment-minded lawyers who might have done their fellow men some good as shoemakers? No wonder a great philosopher once said, "God has made in this world two kinds of holes, round holes and three-cornered holes, and also two kinds of people, round people and three-cornered people. But almost all the round people are in the three-cornered holes and the three-cornered people in the round holes." This is the reason for the unhappiness of society and the failure of so many enterprises. Get into the right place, stay there and master your situation and success is yours. There never was a business in which all failed. There is always room at the top. Young men, you are the architects of your own fortunes. Learn to rely upon yourselves and take for your guiding star self-reliance. Put potatoes in a cart over a rough road, and the small ones go to the bottom. Be in earnest, be self-reliant, be generous, be civil. Love your religion and be proud that you are a Jew. Strive to make the Jews independent, just as you would strive to become independent yourself, by becoming a Zionist and thus helping to obtain Palestine for the Jews as their permanent home. Never think of defeat. Forget that such a word exists. The successful man is not the one who smiles when everything comes his way, but the one who smiles when everything goes dead against him. Laugh and the world laughs with you, weep and the world laughs at you. The real man is the one who just loves to tackle difficulties and overcome them. The stumbling blocks in the way of difficulties that you meet in life, should only spur you on to overcome them and reach success. Experience is the greatest teacher and a difficulty is simply one of the hard problems of experience, which success has set for you to solve. Shakespeare says, "To thine own self be true; and it must follow, as night the day, thou canst not then be false to any man." To be successful in life, follow the above and you will be surprised at your attainments.

## Before Examinations

by Asterion

I'll be a nice behaving guy,  
And raise my cap whenever I  
Shall want to bid my friends good-bye—  
If I shall only pass!

I'll do just what mamma will tell,  
And bang the door I never shall;  
Nor ever pull the back door bell—  
If I shall only pass!

I will not chase the cats around,  
Nor see how funny they get drowned,  
Nor roll in clean clothes on the ground—  
If I shall only pass!

I'll always study when at home,  
And learn by heart by favorite poem,  
And never on the streets shall roam—  
If I shall only pass!

I won't play "hookey" any more,  
And make my teachers very sore,  
Nor cut initials on the floor—  
If I shall only pass!

I'll go to (church) synagogue each  
Sabbath day,  
And very fervently I'll pray,  
And help the poor in every way—  
If I shall only pass!

In brief, I'll always do what's right,  
And keep the dead rats out of sight,  
And never make the roosters fight—  
If I shall only pass!

But then again, if I DON'T pass,  
I'll make the chickens chew the grass,  
And hide a snake in sister's dress,  
That's what I'll do if I don't pass!

It is a good thing for a man to have friends. If it were not for your friends, you would never be aware of the many times you have made a fool of yourself.

## His Wants

"Man wants but little here below.  
He wants the best life can bestow,  
He wants to come, he wants to go,  
He wants his friends to act just so;  
He wants that he should have no 'foe';  
He wants his pathway free from woe,  
He wants to do great things, and lo!  
He wants to own the world and though  
He wants it all, he'd have you know  
Man wants but little here below."

## WHO'S WHO

## Mr. B. Stone

The President of the Toronto Zionist Council is one of the truest practical Zionists in Canada. He is devoting much of his time and labor for Zionism and has done so for many years.

Mr. Stone has initiated practically every large affair undertaken by the Zionist Council recently. Mr. Stone donated \$300.00 for the Palestine war sufferers at the recent affair at Loew's Winter Garden. This was the largest individual contribution.

Like all leaders, he has evoked bitter criticism of himself and his Zionist work, but it cannot be denied that he is the best and most faithful Zionist in this city, for after all, the amount of work done for the cause counts and not the amount of talk one does.

The Young Zionist has not the least doubt that Mr. Stone will continue his valuable work and aid in the accomplishment of Zionism.

## Mrs. Selick

Mrs. Selick is well known in all branches of society work. She is the Secretary of the Zionist Council and is certainly one of the few mainstays of the movement here. Her zealous work has brought forth much and well deserved recognition from her fellow-workers.

Mrs. Selick has been especially active among the junior clubs, and was perhaps the only one who aided their undertakings actively.

Her work for the movement has been very great, and future efforts on the same lines will be appreciated and accomplishments duly recognized.

## Be a Zionist!

*Respect your people and make others do the same.*

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## Phylosophy

S. Eisen

What is Philosophy? What is a philosopher? How is a philosopher distinguished from an ordinary person, i.e., a man who is not inclined towards philosophy? Philosophy is nothing else but the study of wisdom and truth. The true philosopher always has a thirst for the knowledge of all real existenace. He loves truth and hates falsehood. He is not fond of money, and despises the pleasures of the body. He is a polite person who believes in justice. He has a quick apprehension, and a good memory. And last, but not least, he has a musical, regular and harmonious disposition.

Now it may readily be expected that a man of all these characteristics would enjoy a greater calmness of the mind, a greater clearness and proof of knowledge, and be less disturbed by the various scruples and perplexities than an ordinary person. But this is not so, for the mind of the uneducated person is, for the most part, easy and undisturbed. He is a man who does not doubt the existence of anything as long as that thing is well known to him. Hence we need not worry about him becoming a sceptic. As to the philosopher, his case is just the reverse. For as soon as he begins to reason and reflect on the nature of things, he is confronted by innumerable perplexities about things which, before, he seemed fully to understand.

## On Pleasure

Let us discuss, for instance, one of the great fundamental philosophical questions of ethical discussion, i.e., the question of "Pleasure." Some philosopher, both ancient and modern, regarded pleasure as the chief good, whereas others maintained that it is utterly bad. In supporting the affirmative of the question, I would state that pleasure is the greatest good because all creatures, no matter whether they be rational or irrational, pursue it; and that they all avoid its contrary, which is "pain." Again, nobody asks us why pleasure is desirable. Also, if pleasure were added to any good thing, for example, the performance of a good deed, it would thus make the good thing much better. Yet one might raise an objection that it does not follow from pain being evil, that pleasure is good; for we are all aware of the fact that evil may be opposed to evil, and both evils, to that which is neutral. Yes, but this formula of opposition might be all right as a formula, but cannot be applied to pleasure and pain. For if pleasure and pain were evil, people would avoid them both; if they were neutral, we should either avoid neither or both alike. But we see plainly in this world that at the very least, the average man avoids pain as evil, and seeks pleasure as the good.

Now let us endeavor to support the negative of this opinion, that pleasure is the chief good. In the first place, no pleasures are good, for the temperate men avoid pleasures. The prudent men do not seek pleasure, but the absence of pain. From experience you will find that pleasures hinder thinking. There

is no art of pleasure; if pleasure then would be a good thing, there would be an art of it just as there are arts of all other good things. And finally, we find that it is only children and brutes, that follow pleasures. If some pleasures are good, most of them are bad. This can easily be supported by reference to the bad, disreputable and hurtful pleasures which admittedly exist. Therefore we conclude that pleasure is not the chief object of our life.

Besides this question of pleasure, there are many other philosophical problems, a few of which I shall here enumerate and leave to the patient reader to ponder over at his leisure.

(1) How do you know that 2 and 2 are 4?

(2) Are our ideas innate, or are they obtained through experience?

(3) How can you prove that a chair is not a table?

(4) Is there such a thing as motion?

(5) Does "change" exist or not? Or is everything in this world in a state of being or becoming?

(6) How can you prove your own existence?

Some of these questions at first thought may seem absurd and simple, but when a thoughtful person commences to meditate and reflect on them, he becomes more nad more aware of their philosophic significance.

These problems will be considered in the following numbers of "The Young Zionist."

## The Rothschild Club

At the last meeting of the above club, a very interesting paper was read by the president, Sol. Eisen, on the subject, "Modern Jewish Problems." He graphically depicted the dangers and pitfalls which surround modern Jewish life, and dwelt on what Zionism has done to remedy them. Interesting papers were also read by Messrs. Sherman and Osherenko.

## Hebrew Students' Association

The Hebrew Students' Association held their regular meeting at the Zionist Building on Sunday evening, March 5th, with a highly representative attendance of the Hebrew students of Toronto and some of their friends. Arrangements were made regarding a series of debates to be held before the club, to the best one of which a prize would be given. After some interesting discussion on general business of the club, Mr. D. Esser delivered a very intelligent lecture on "The Circulation of the Blood in the Human Body," a subject unfamiliar to most, but which Mr. Esser succeeded in making very clear to his audience. The Hebrew Students' Association is growing very rapidly and is bound to become one of the foremost of the Hebrew clubs in this city.

Fifty years ago all the English-speaking peoples contained scarcely 50,000 Jews. Recent records point to a Jewish population, among the English peoples, of nearly 2,500,000. The reason for this huge increase is undoubtedly the fair and just treatment of the Jew as an equal in the countries of the English language.

## The Value of Physical Culture

Harry Tait

"To gather riches, do not hazard health,  
For, truth to say, health is the wealth  
of wealth."

Physical culture of to-day has a very high standing and is destined to force its way to the pinnacle of remedial methods, as well as to the methods of bodily development. Physical culture is no longer set in the background by scientific men, but is considered to be a valuable means of improving and uplifting mankind. A system that can win its way upwards without having any particular champion, must do so entirely on its own merits. The Greeks and Romans were the first nations to have practised physical culture with a view of improving themselves, and although they conducted their systems on purely competitive lines, the results they achieved were really wonderful, when we consider the small amount of anatomical knowledge they had of the body of man.

Accustomed as we are in these days to measure all attainment by scientific standards, it must be admitted that the crude and unenlightened system of physical culture in those early times accomplished the desired object, and made men splendid in health and physique. Although they simply went by increase of bulk and strength in relation to the amount of exercise taken, it was quite evident to the Greeks and Romans that the rapidity of muscular contraction necessary in exercising the body had also a marvelous bearing upon the production of a superb manhood. The Greeks and Romans realized that effortless exercising such as is demanded by our daily occupation has no great effect upon the increase of health and strength. They understood this better than the man of to-day does. There are many valuable lessons to be learned from the ancients. For instance, they understood quite well, the action upon the blood of quickened respiration produced by energetic movements.

Great Britain is now adopting precisely the same methods of training her young men as did Greece and Rome, and theirs was a thought out and systematic code of physical exercise, carried out with regularity and will, under proper control, with the object of qualifying the young blood of their respective countries

for war. It goes without saying that this single object is altogether wrong. To place war as an ideal above everything else is simply to produce an automaton controlled by another automaton, which in the end robs the country of its individuality.

Every man, woman and child ought to undergo a proper and suitable course of physical training right up to the time of leaving this world. About us there are large numbers of those with unsound constitutions and bodies imperfectly developed through lack of physical culture, who are sick three-quarters of their lives. As a matter of fact, a sick person is a non-producer and so a hindrance to our social progress, and for this reason, if for no other, physiological science should be taught and body culture encouraged.

### Bits of Fun

S. Lewis and A. Solomon

The Hebrew Athletic League will not be able to send its teams south for training this year. Once over the border, they would not come back. The Armouries not being available, it looks as though the Zionist Buildings' back yard will have to serve the purpose.

The Leap Year Dance was a characteristic affair. That was the time when the girls simply rushed the fellows. They certainly had the Leap Year spirit. We warn young men to be careful these days. Aside from the fact that it is Leap Year, spring is coming and with spring, "A young man's fancy lightly turns to thoughts . . .

The Zionist Building is a veritable gold mine for the Leap Year maiden, and then the thought of "single men first" is also troubling the poor, persecuted gents. These are truly trying days, but let us hope when Leap Year is past and the roll is called, that none of us will be missing.

One cannot become a good bowler by talking much. This is advice for Samuel.

Mr. Farber, it is noticed, has a downcast appearance lately. All the high hopes and aspirations he entertained were suddenly shattered by the announcement of the signing of Joe Birmingham as Manager of the Toronto baseball team.

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### Who Is He?

He's a domineering tyrant,  
And has a candy stand.  
He runs the Zion Building,  
In all things takes a hand.

You'll note him, spectacled and bearded,  
If thro' the Institute you gambol.  
When phone should ring that he might  
answer,  
His tone of voice will make you  
tremble.

But we know a thing or two  
That got this tyrant's goat.  
Now he's meek as Mary's lamb;  
Other tyrants please take note.

### The Sporting Editor

As a catcher he is a star.  
He gets the runners from near and far.  
As a hitter he is a bear.  
He can hit the ball anywhere.  
On the bases he is as fast as a deer.  
He runs like a Dutchman after a drink  
of beer.  
Of the art of coaching he is a master.  
He yells "Run, you boob, a little bit  
faster."

—A. Turner.

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## The High Ideals of Athletics

M. Aikenbaum

In the organization of this paper, the insertion of a sporting column, in a circular of this nature, was strongly opposed by many, mainly the older generation. They claimed that athletic sports tend to corrupt the morals of the younger generation. The writer wishes to differ in opinion with these folk. A love of athletic feats has distinguished the most famous races of men, in ancient and modern times. Not only so, but history shows us very conclusively, that the full tide of the greatness of the famous nations was coincident with a time, when all classes were fond of, and took part in, manly sports.

"With what good effect can athletic sports counteract profligacy?" was a question asked by many. The good effects of athletic sports are, that to be a good athlete, a man must be temperate in eating and drinking, keep under control his desire for evil pleasures, that tend to weaken his physical powers, must be of undoubted courage, generous when victorious, undaunted in defeat. Surely, self denial, courage, perseverance, generosity and determination to try again and again after defeat, are excellent moral qualities. In short, to practice athletic sports, is voluntarily to undergo the self-denial, and struggle under difficulties which necessity compels individuals and nations to undergo, before they can enjoy prosperity, and the means of making their mark in the world.

Athletic exercise brings in good health, the means to make a mark in the world,

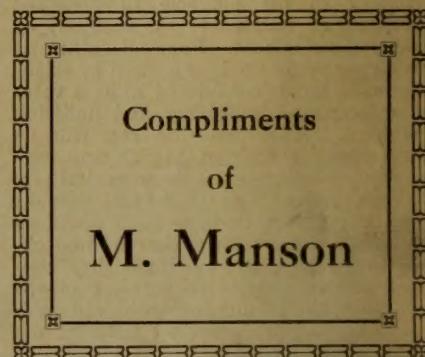
a strong sound body, without which a strong mind will avail little, even were the one possible without the other. So long as body and mind are united, physical training should not be separated from mental training. For contests that do not excite evil passions, but tend to stimulate high spirited rivalry to excel in many athletic feats, are rightfully calculated to benefit us physically, mentally, morally and intellectually.

It was rather disappointing when the athletic clubs in the Zionist Building failed to get together and form a Hebrew Hockey League. Some young men remarked that a Hebrew Hockey League would be impracticable. Similar remarks were heard when the Hebrew Baseball League was being organized, but these young men realized their mistake when the baseball organization had proven a success.

Well, boys, it will not be long before we shall hear the merry crack of the bat again.

Our friend, Pte. "Ike" Coutts, star first baseman, who played with the Royals of the Hebrew Baseball League, last season, is with the 58th. He has just left England for the firing line, and writes he is having a "swell time."

Charley Weinart, the young Hebrew scrapper, knocked Jim Savage to pieces the other night at Newark. This Jim Savage was no common opponent. Savage knocked out Moran about a year ago, and still at that time, Moran was considered good enough to be matched against Johnson. Surely this feat should make us sit up and take notice. "This very young Hebrew might be the next man to compete for the heavyweight title," says a New York daily. "Left Jab," one of the best known fistic writers, says that Charley could give Moran a run for his money. Weinart is young and strong, and is a likely boy for the heavyweight title.



The Big Brother movement held an instructive evening at the Zionist Institute on Sunday evening, February 27, last. Alderman L. M. Singer presided, and lectures were delivered on the ways and means of reforming the young Jewish boy who is led astray in early life on account of unfavorable environment. A number of amusing experiences were related by some of the Big Brothers. Undoubtedly the most eloquent speaker of the evening was Mr. Arthur Cohen, who related his experiences in a very able manner and won the approval of the large audience present.

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